UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes **Francis Neilson**

Peace and the Hearts of Children

By ZONA GALE

Shakespeare and Birth Control

By JAMES WALDO FAWCETT

American Notes

By SYDNEY STRONG

VOLUME XCV NUMBER 7

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UNITY Fellowship

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCV MONDAY, APRIL 13, 1925 NUMBER 7

GANDHI TO AMERICA

"Here is my message. There is no escape for man or woman, black or white, or for the East or the West, except through innocence (non-violence) and truth."

The New Orient. —*M. K. Gandhi.*

It is highly interesting to read in the newspapers these days that the price of wheat is now going down fast. Indeed the tumble in the price has been so rapid and complete that the newspapers are referring to "the collapse of the wheat market." The interest in this item appears when one recollects what happened to the price of wheat during the election last year. All during the winter and early spring of 1924 the farmer was getting bottom prices for his wheat, with the result of financial ruin and threatened revolt against the Republican administration of the country. Then came the conventions and the entrance of Mr. La Follette into the campaign! Suddenly, for no reason that anybody could discover, the price of wheat began to rise. It rose swiftly, and then, like a well-poised balloon, hung steadily in the top reaches of the market. In a trice the American farmer saw prosperity coming toward him like a flood-tide in the full moon. Little by little his discontent began to disappear, his resentment to evaporate, and along about election day he was so perfectly satisfied that all was right with the world, more particularly with this part of the world, that he strode off to the polls and voted early and often for Calvin Coolidge. No element counted for more in the triumph of Mr. Coolidge and the defeat of Mr. La Follette than this action of the happy farmer, and nothing explains this action except the rise in the price of wheat. Now that Mr. Coolidge is elected and inaugurated, down go the prices and the American farmer is once more facing ruin. Fooled again by the cleverest gang of political manipulators that this country has ever known! The whole thing, the boosting and the dropping of the wheat market, was, of course, engineered by the inside political and business crowd, securely allied with the Republican party, which knows just what it wants and just how to get what it wants! And the American farmer is so simple, naive and gently trusting a creature, that he has not the slightest idea what has happened to him. It is this sort of thing which shows how ridiculous it is to expect the American farmer to help on any thorough-going radical movement in politics. He yells when he is hurt, but a little stick of candy satisfies him.

The failure of the Geneva Protocol, and of the hopes for disarmament which were embodied in the Protocol, leaves the road wide open for action by the United States. We rejoice, therefore, that President Coolidge is signalizing the opening of his new administration by preparing the world for the assembling of another disarmament conference after the pattern of the late Washington conference. We cherish no illusions on this matter of disarmament. We believe that armaments will disappear when war is out-lawed, and not before. Furthermore, we are among those who believe that the Washington conference accomplished nothing of importance; it scrapped obsolete battleships and thus released large funds, only to leave the way clear for the increased development of armaments on land and in the air. Nevertheless, we rejoice at every excuse to keep the subject of disarmament before the minds of men; we believe that no harm is done, and much good potentially accomplished, by gathering the nations together in a single room and confronting them with the madness of their militarism. What another disarmament conference can actually accomplish in the present state of the world is probably very little. The failure of the Protocol is due to nothing quite so much as to the fact that the great powers of the world are not prepared to change their policies, give up their imperialistic ambitions, abandon their hopes and fears of the next war. Nevertheless, the proposed conference should be called if only for the sake of focusing the light of public atttention on the new competition of arms that is now going on as feverishly in the air as it went on before 1914 on the sea. The situation today in this regard is exactly comparable to that of pre-war days with the single exception that the field of conflict has been transferred from the land and sea to the heavens above. The test of the sincerity of a nation on its disarmament problem is its attitude toward its air forces. When we find France and England ready to scrap their flying machines, or even limit the building of these squadrons, we may believe that there is some slight prospect at least of avoiding another war. Nothing can be more informing to the public mind than to see the European powers sitting down at a table and facing

the challenge of disarmament in the air. Their refusal to do anything would acquaint men everywhere with the nature of the governments they support and the prospects of the world they live in. So we hope that President Coolidge will pursue his purpose and summon this conference.

A stirring report comes from India of a tour recently made by Gandhi in Kathiawad. The Mahatma's experience on this journey was unique in more ways than one. Thus it was unique for the love and affection that were showered on him not only by the people who always hail him with rapture, but also by the princes. It was unique for the various functions that were the occasion for such marks of honor and affection as have seldom come even to this great man. It was unique also for the way in which Gandhi preached his uncompromising gospel to those who so honored and adored him. At Rajkot the *Shastris* of the state gave their blessings to Gandhi in Sanskrit verses composed for the occasion. The Representative Assembly then presented him with a formal address enclosed in a massive casket of silver. This address eulogized the Mahatma's services in the cause of Hindu-Muslim unity and made appreciative mention of truth and non-violence as the guiding principles of his life. We are quoting a few sentences from Gandhi's notable reply as printed in full in *Young India* (February 26, p. 69):

"You have rightly mentioned Truth and Non-resistance as my guiding principles. I would indeed be a lifeless corpse without these two life-principles. But I am surprised that you have studiously omitted all reference to the two things, pursuit of which is inseparable from the practice of Truth and Non-violence. I refer to *Khaddar* and the removal of untouchability. These two things are in a manner more important than Hindu-Muslim Unity, for that Unity is impossible without them. So long as we have not rid Hinduism of the stain of untouchability, it is impossible to achieve real Hindu-Muslim Unity. . . .

"You have given me a rich casket. I have no strong room nor safe to keep it in. Nor have I men to keep charge of the strong room or the safe, if I had them. I have thus to hand over all such costly presents to friends to take care of them for public use. . . .

"Your sword, worthy ruler, is a mighty symbol. Your path, is like your sword's edge, you may not depart by even a hair's breadth from the straight and narrow path of truth. It is an eternal reminder of the fact that in your state there should be not a single drunkard, and no impure man or woman. It is your duty to put strength where there is weakness, and cleanliness where there is dirt. Befriend the poor and oppressed. Your sword is not meant for others' necks, it is meant for your own. You can tell your people that the moment you exceed the bounds of your authority they may put you to the sword. I speak in these terms to you, as I owe a duty to you. Your father made my father an unconditional gift of some land. I have thus eaten your salt and I should not be worth the salt, if I did not on this solemn occasion invite your attention to what are a Prince's obvious duties. The honor you have done me lays me under a deep debt of gratitude. I prize the relief of the poor and the oppressed and the untouchable more than all that honor. Tell me that you have introduced numerous spinning-wheels in your villages and schools, that you have introduced *Khaddar* in all your departments, and that all your public institutions and places are thrown open to the untouchables, and I shall feel doubly honored and in reverence bow down my head to you. May God bless you with strength to serve your people."

Mr. James Weldon Johnson, Secretary of the National Association for the Advancement of Colored People, in an address in New York at the Centennial Dinner of the Community Church, summed up the significance of the lynching problem with a clarity of vision and fulness of understanding that were almost breath-taking. It is natural that Mr. Johnson should see the issues involved in this social crime, for his conduct of the anti-lynching campaign in recent years has brought him in touch with real facts, and developed within him a type of statesmanship of the first order. He drew a picture of the lynching of a Negro. On one side the black victim, torn and tortured, wounded and beaten, at last drenched in gasoline and given to the flames; on the other side the mob of whites, men and women, school-boys and school-girls, little children, even babies lifted high in their mother's arms to see the last writhings and hear the dying screams of the burning Negro. Then Mr. Johnson summed up the whole social significance of such a scene, all too commonplace in American life, by saying in ringing tones that "the challenge to this country in this lynching horror is the challenge to save the bodies of the black people and the *souls* of the white people"! Then he dared to say that in such a dilemma was involved infinitely more peril to whites than to blacks. Here, with inescapable definiteness, is stated the real truth of the situation. Long ago it was pointed out that in the slave system the white master suffered more than the black slave in all that makes for the higher and nobler interests of mankind. What was true then of slavery is true today of lynching. The black man must be saved from this abomination, but the white man must be saved also. The ruin and horror are two-fold: the white man kills the body of his black brother, only at the cost of his own soul.

We are not one who gets overmuch excited by the antics of the Fundamentalists and other reactionaries in the field of religion. Nevertheless, we find ourselves feeling very real disquiet at the news that the state of Tennessee has passed a law forbidding the teaching of evolution in the public schools. Governor Austin Peay, in the statement which he published on signing the bill, wrote himself down as complete and perfect an ignoramus as we hope exists in any civilized country to-day. But he can be hardly more ignorant than the silly legislators who passed the bill for his consideration. One wonders, in the face of such stupidity, as to whether the American school system is really such an agency for public enlightenment as we have been imagining all these years. This governor and this legislature are undoubtedly products of the schools of Tennessee, and yet they are as ignorant of reality as the inhabitants of the Fiji Islands. It seems incredible that such action as this can be taken in America sixty-six years after

the publication of Darwin's memorable masterpiece, and a good fifty years after the acceptance of Darwin's thesis by all educated men throughout the world. Our only comfort, to quote the words of Professor Ogburn of Columbia University is, "that waves of religious intolerance and reaction come in cycles every so often." Man sweps ahead as though all knowledge were to be his in a little time; then, suddenly, the tide turns, and he sweeps back again. But he never goes completely back. Always the reaction falls short of the original starting point. As Dr. Ogburn says again, "Each successive cycle finds knowledge more wide-spread than in the preceding cycles." At bottom we feel sorry for the citizens of Tennessee. Evolution and its advocates can take care of themselves.

It was obvious some time ago that this attack of superstition upon science must be met by organized resistance. The action of Tennessee only emphasizes this necessity. The task, of course, is one of popular education, and must be undertaken by scientists who alone have the authority to speak. Our scientists, in other words, must desert their laboratories and field expeditions for a time, and take up the great work of popularization where Thomas Huxley, John Fiske and others left it a generation ago. These men were never superior to a rough-and-tumble fight in the arena of public discussion. They were never too busy to lecture to lyceum audiences and workingmen's classes, and to write for popular magazines and newspapers. They took what the scientific researchers had discovered right out into the light of common day, and there, like master showmen, exhibited facts for all to see, and interpreted these facts for all to understand. The victory of these men over the dark advocates of ignorance was complete. They convinced their age of the truth of evolution, and thus achieved a great task of universal education which it was thought was done forever. But the barbarians are with us again. The old, discredited attack is resumed. The world cries out for another Huxley, another Fiske. Whether such geniuses will come at call is perhaps doubtful; but some of the giants are still with us, as witness David Starr Jordan, and hundreds of competent teachers crowd our colleges and universities. That the scholars are preparing mobilization for a new campaign of education is suggested by the organization in California of the Science League of America, which proposes "by going directly to the people, to make them acquainted with part at least of the vast accumulation of facts upon which the theory of evolution is based; and to oppose by every legitimate means the campaign to substitute the book of Genesis for the book of nature." This sounds like business! Before such light the bats will flee.

After all our newspapers are not altogether hopeless! They may yet breathe life into the dead bones of Ezekiel's vision, and out of this "valley of bones" bring forth new life upon the earth. Just the other day an editor in a mid-western town made a challenge to the churches of his community, after his eyes came upon this news item:

> Keystone, Nebraska: The Catholics and Protestants have built a community church. In one end of the edifice is the Catholic altar, at the opposite end is the pulpit for Protestant services. Seats are arranged like those of a railroad coach so that reversal of benches thus changes the church from one denomination to the other as desired.

After referring to this item the editor then asks:

> Just why a Presbyterian church costing many thousands should stand within a stone's throw from a Methodist church costing even more, and why two separate organizations should be earnestly striving toward the same goal, each with comparatively no regard for the other, always has bewildered this writer. Just assume that there were two great Protestant cathedrals in this city. In each would be concentrated all the Protestant activities of twenty thousand people. One great outstanding preacher could be the magnate about which a corps of assistants revolved. Creeds, sects and all the little "accessories" would be disregarded in the one magnificent effort to bring to that congregation a true conception of Christ who knew no creeds. The investment would be less, the maintenance smaller. Skeptics, of course would immediately respond that the results would be correspondingly reduced. But who knows?

May be the son of Erin was right when he said,

> It would be a good thing if we would all be atheists, then we could live like Christians.

Who knows? At least that's the way we actually live!

Peace and the Hearts of Children

Upon the parents and the teachers of the world falls a silent progress as vital as that of ultimate world organization. For world organization, if at last it comes, will be only an extension of our present state of mind unless the individuals making the nations are more nearly right minded. The chief value of a league in any case should be to make it easier for men and women collectively to practice justice; it should be their wistful attempt to get rid of some of their own temptations to greed and weakness and brutality. It is overwhelmingly inspiring and pathetic that they should thus set themselves to put temptation out of their own reach.

That league will be the spirit working without. But also the spirit is working within. To give room for this inner working of the spirit is the chief charge of education. And the children of to-day are still under a handicap, from the war, such as the children of the world, as a whole, have never had to face. For idealism is a hidden thing. And while mothers and fathers

made bandages and put up posters, the children were seeing, not the idealism which may be in the heart, but the bandages and the posters and the weapons; and children learn largely by concrete presentments. What then was going on in their minds: concepts of democracy, or of the more obvious business of killing?

I know personally an Indiana mother who said to her baby: "Oh, you little angel," only to have him respond: "Does angels have guns?"—and if they didn't he plainly wasn't going to be named one. Here in this town, during the war, a friend of mine met a little boy marching along alone in the rhythm of "Damn the kaiser," spoken aloud and tirelessly. When, wishing to see how much be understood, she stopped him and asked him "Why?" he rushed at her with his little fist lifted. A teacher in Madison, Wisconsin, said that for three years of the war it was impossible to get the children to play at anything but killing, nursing, stretcher-bearing and being gassed. A friend in New York, writes to me that her little boy still wants to know, if it was right to kill a German far off and long ago, why he can't kill one in New York now? These incidents can be multiplied by thousands on the lips of all the children in the land—examples of their confused attempts to straighten out conflicting ethical concepts.

What are we going to do about it?

For it means that every mother has in her hands a problem hardly second in importance to the forming of a league of nations itself—and that she must individually meet it with all the resources of her conscience if she is going to do her share in the great adventure of the reconstruction which is upon the world to-day.

The league of nations can take care of political relations, economic barriers, distribution of raw materials, reduction of armaments, perhaps—but it can not touch the heart of a child.

The parents and the school teachers must do that.

And upon what they do to-day will depend the reaction of the citizen of to-morrow to the delicate adjustments or the less delicate disagreements which are all but certain to occur to any league of nations. It will not be the governing board of the league, but the people whom they represent who—in a world made safe for democracy—will have the inner word to speak concerning the decisions which may or may not lead to war to-morrow.

Therefore, if the growth of a constitution for a league of nations goes forward in large terms, half the substance of any such league must be in the homes and schools of America and Europe. And on that which goes quietly into the hearts of the children of to-day depends in large measure the spirit of that league whose mere body may be formed to the eye of the world.

ZONA GALE.

Jottings

The Gandhi number of UNITY contained a serious error in the statement in the first sentence of the article, "Has Gandhi Failed," that he was released from prison "on the 4th of February last." This was all right when the article was written (in January), but all wrong when it was printed (in March). Fortunately the correct date, February 4, 1924, was given in later passages.

Another error in this same Gandhi issue was the misprint of "domination" for "denomination" on page 85. This reminded us of Robert Collyer's repeated affirmation that "domination" is really the correct way to spell the word. It certainly *is*, if its meaning is consulted!

Recent researches into the life of Boswell and discoveries of new documents, especially by Professor Tinker of Yale, go far toward demonstrating that Johnson's biographer was not such an imbecile as Macaulay made him out to be. Boswell seems to have understood and revealed the great bibliographer not because he lacked but because he possessed a certain greatness himself.

The late Marquis Curzon was a Tory of the Tories. No man more proud, arrogant, autocratic than he! But God has a secret way of evening things up, for Curzon's daughters were supporters of MacDonald and a son-in-law a candidate on the Labor ticket.

A prominent New Thought leader, who shall be nameless, recently announced a Sunday sermon on the subject—"Push Out and Grow Pep," and added, "He makes $5.00 grow in place of $1,00, makes a 96-year-old look 60." This man has a following, and, if Sinclair Lewis is right, is a true prophet of the great American religion.

Revivals of Shaw's "Candida" and Ibsen's "The Wild Duck" have been the sensations of the New York dramatic season. If we transferred from the library to the theatre Emerson's rule, "Never read any book that is not a year old," what would happen?

J. H. H.

American Notes

(Editorial Correspondence)

I sat in a conference recently with Dr. Axling, an American who as a missionary has spent twenty years in Japan. He was discussing the relation between America and Japan. The first impression that I gathered was that of the great change of attitude of the modern missionary, in his approach to a country like Japan or China. "My greatest work, in Japan," he said, "I feel to be that of interpreting Japan to my own countrymen." It is but a few years ago that the missionary went out to China or Japan, anxious to interpret the American brand of religion or education to the peoples of the other lands, on the theory that America (i. e. the Western world) had a "gospel" which the foreign lands rejected at their peril . . . Dr. Axling expressed great concern, lest America should lose her opportunity for leadership on the Pacific, in the promotion of good will. He felt quite certain that the Pacific would be, during the present century, the axis of the world's greatest activity. He asserted that Japan and America were to play important roles in life of the Pacific. They must co-operate as equals. He insisted that Japan couldn't write the next chapter alone; neither could America. He felt staggered at times when he saw opportunities slipping out of the hands of America . . .

. . . He called attention to the fact that Japan, for 75 years, had persistently refused to believe that her destiny was oriental, and had continuously persisted in thinking in world terms. There was at present a strong pull on her to line up as "leader of the Orient," which was however being resisted by her. The effects of the Exclusion act were bad in their strengthening this pull toward Orientalization. The lining up of the Orient, provoked so much by jingoes of the Occident, did not, he said, mean war, but a cleavage. It would be a great catastrophe for mankind. He felt that Japan had a sincere yearning for brotherhood . . .

In answer to quesions, Dr. Axling said that land in Japan could be purchased outright by any corporation, of five or more members who were residents of the country. Individuals, though foreigners, may lease for 999 years, having the right to transfer, as if by purchase. All foreigners may be naturalized. He knew Germans, English, Chinese, etc., who were now naturalized citizens of Japan. Inasmuch as some Americans had complained of the Japanese government compelling her citizens, residing in America, to report to the local Japanese consul, intimating that this was proof that Japanese could not be assimilated in America, he said that every American citizen residing in Japan was required by the American government to report to the local American consul, once a year, with the likelihood of losing his citizenship if he failed to comply. A little laugh went round the circle.

Would my readers be interested in some impressions of England that Americans carry home with them. A friend of mine, a school teacher of some years experience, recently spent three months in England. She gave me some of her impressions. Indirectly, the reader will get impressions of Americans. She was struck by the fact that for tuppence one could have the use of a seat, for a day, in any park in London. She laughed when she read engraven on the Stock Exchange the words, "The earth is the Lord's and the fulness thereof." She admitted that an Englishman doubtless laughed, as she did, when he read, on the American dollar, "In God We Trust." She was pleased that the inscription on Edith Cavell's memorial now included her last words, "Patriotism is not enough, I must love everyone." She was surprised to find that there were only two free drinking fountains in the big exhibition. She was pleased to see how close together the members of the House of Commons sat. She praised the police, who were described as being "nearly gentlemen." When she visited the courts, she was impressed by the degenerate, almost sub-normal appearance of those who were brought up before the judges. There was a great class-contrast, looking from the Judge's bench to the prisoner's dock . . . Here are some of the bits of courtroom wit that she brought away with her . . . Q. "How do you live?" A. "Just by accident." . . . One woman said, "I married my husband for keeps, and have been keeping him ever since." . . . Another woman testified, "My husband struck me because I refused to answer back."

She was horrified at seeing mothers parking their babies at the curbing, while they were standing at the bar, mug in hand. She found that the number of marriages, during 1924, was the lowest on record. She was deeply impressed, as most Americans are, by the fact that the police do not carry guns; also by what she saw of free speech in Hyde Park, and other places. She told of a meeting of the "Fascisti" who had run up the Union Jack. Near by was a Communist meeting, with the Red flag hoisted. One crowd would sing the National anthem, the other would make an antiphonal out of the "International." Then there was a fisticuff incident. Up to the present there was no interference by the police. Presently a woman screamed, whereupon, the police took a hand and led her off. No interference over flouting the flag, over disloyal songs, over fighting, but when a woman screamed, that was too much for the patient officers. . . . She was impressed by the fact that there were no "black-legs" ("scabs") in the labor movement . . . She found that drinking among women was on the increase. She saw many women fighting drunk, on the streets . . . The police are mostly Scotch. When application is made, the applicant must have no stain on his character. He must never have been arrested. What my friend, the teacher, gave me is probably not new, but it will serve to get a slant on American mentality.

I went last night to hear Roland Hayes, the famous Negro singer. I sat next to one of the musicians of the city. Well, he held us in the hollow of his hand, for over two hours. His mother was a Negro slave, in Georgia. The opera house was packed with whites and blacks, paying from one dollar up to hear him . . . Hayes' career is as dramatic as Booker T. Washington's. From lowly conditions he battled with prejudice and went to school, finishing his college course at Fiske. Nine years ago, he met Arthur J. Hubbard of Boston, the music master, who took him as his pupil. Since, he has studied in Germany, France and Italy; more recently touring Europe as an artist, proving to be a

musical sensation. . . The whole performance was amazing, from many angles—social, musical, racial.

First, he sang Beethoven's "Adelaide" following it with Handel's "Would you gain the tender creature." For an encore, he gave an old Italian air, of the 17th century "Viva Rosa Bella." In the second part, he sang four German songs, in German: Schubert's "Die Forelle" and "Du Bist die Ruh" and Schumann's "Ich Hab im Traum Geweinet" and "Der Nussbaum." For encores, at this point, he sang an old English melody, "Passing By" and "By the Waters of Babylon." During this last song, the audience was thinking of the old days of Southern slavery. In the third part, he sang Quilter's "Blow, Blow, Thou Winter Wind," Rachmaninoff's "In the Silence of Night" and Glen's "Twilight." For encores after this third part, he gave two Negro secular songs, "Scandalize my Name" and "Noah and the Flood—It Rains."

The audience had been looking forward to the fourth and last part, that of "Negro Spirituals." Here, he sang "Steal Away," "Every Time I feel the Spirit," "Sit Down" and "I Got a Home in that a Rock." Of course, he was recalled again and again, and he returned always with good nature, simplicity and grace. He sang, "Resting in the Promises," "Deep River" and finally Dvorak's "Going Home." My musician friend said that Hayes was just as much at home in the German, French and Italian songs as in the Negro; that Beethoven, Handel and the other masters would have been delighted with his interpretation of their compositions. As we were leaving, she called my attention to the fact that no programs were left in the seats, "That's a sign that the people want to remember the evening" and she added, "Hayes is certainly a wonder —and he is at home in the whole realm, and—so simple, natural and—I think I never heard a greater singer." I went away feeling that he had surely helped a lot to erase the color line, and break down prejudice. I watched the big audience, and said, The American people are sound, at heart. Give them time, and race respect will become universal. Further, we don't need to worry about the American Negro. He is singing and working his way to equality in attainments along all lines of human endeavor, and—when I saw that big audience feeding out of the hands of Roland Hayes, son of a Georgia slave—I am quite willing to believe that in some things, he is superior.

SYDNEY STRONG.

The Story of My Mind

VII

Theodore Parker left his Music Hall pulpit in Boston when I was a mere lad, and before I was old enough to understand his teachings or to realize the significance of his work. Not until years later did I first hear his name or have an opportunity of reading one of his books. Yet I owe to him more than to any other religious teacher; for the reading of his Sermons on Theism, Atheism, and the Popular Christianity, when I was twenty years of age, worked in me the greatest mental revolution I have ever known. He shook me to the very centers of my being, transformed my thought of life and religion, and changed the whole current of my mental life. If the psychological process of "conversion" has any permanent meaning, I experienced it thoroughly as I went from one chapter to another of that work. It was my storm and stress period indeed, and I came out of it as from a fiery furnace of spiritual, ethical, and mental agitation. In no way is it too much to say that I was re-created spiritually by that book, and have never been able to think since as I did before along the lines of the great Christian traditions. That book fixed permanently my theology, my beliefs, my ethical convictions, my faith in the need and the possibility of social reform.

I can remember as it were yesterday the circumstances of the reading of Parker's book. I had joined with another student, a young man from one of the farms in a neighboring town, in renting a room, and boarding ourselves. The room was a poor one, the fare not of the best though ample, and the conditions making for quiet study far from attractive. Under these circumstances I took down one day from the shelves of Dempster Ostrander's library, which I have already mentioned, a copy of Parker's book, and said I wished to read it at my leisure. My friend said to me, "That is not a book which ought to be read by a young man preparing to preach, for it is skeptical, and will make it impossible for him to enter upon that profession." My reply was that I wished to know the truth, and that I did not fear the results of what any honest man could say to me. With much persistence I was urged not to read, but I would have it as the one book I felt I must read at that time.

The result was a month of the profoundest mental agitation I have ever known, that tore up by the roots every old religious thought I had, brought me face to face with all the deeper spiritual problems of life, tormented me with doubt, and yet delighted me with a largeness of view, a certainty of religious conviction, and a height of spiritual assurance, I had not before dreamed of as possible. In the adolescent period of opposition and individual assertion through which I was passing I read all the modern books I could find within reach. Among them were several of the leading rationalistic works of the period, including the essays of Emerson. All was good grist which came to the mill of my intellectual eagerness, whether utilitarian or idealistic, skeptical or positive; for I wished to hear all sides, and to form my own conclusions in my own way, without advice or hindrance. It need not be said that I became a source of anxiety to my pastor, to my teachers, and to my friends. It was thought I was in a very dangerous way, and my mental unrest certainly afforded grounds enough for that conclusion.

As I now look back on that experience, it seems to me the most fortunate which could have come to me. I have never regretted it; but I have frequently felt that I owed a great debt to Theodore Parker for mental emancipation, for openness of mind towards all human problems, and for a deep-rooted confidence that life has a meaning rich and full. As the years have gone by, I have come into contact with many persons and influences that have deeply agitated my mind and quickened my thinking, but none like that adolescent acquaintance with Theodore Parker.

My reading of Parker did not turn me from my purpose to become a preacher, but confirmed it, though it gave new direction and purpose to my desire to become a religious teacher. My first sermon was preached

in the Universalist church of Jefferson, in the summer of 1868. The minister was absent for a Sunday, and he left me to take his place in the morning, and my fellow student, John Lewis Marsh, to supply at Fort Atkinson in the afternoon. My sermon was that of a zealous Universalist, who had arrived at the conviction that that faith was about to regenerate the world. It was a call to loyalty, to braver activity, and to a crusade against the old and superstitious beliefs of the past. It made no impression, I think, except to foster the opinion that I was over-zealous and too enthusiastic.

From that time on I preached occasionally, and frequently attended the church conferences of the Universalists. At the same time, I was under suspicion as not being "sound in the faith," as being too much influenced by Boston notions and the heresies of New England. My growing acquaintance with the teachings of Parker, Emerson, Lowell, and other independent thinkers, and with the spirit dominant in literature, led me more and more into sympathy with the Unitarians. The result was that in the spring of 1871, after the school in which I was teaching in Rochester, a small village in the western part of Racine County, had been closed against me, I went to the Theological School at Meadville, Pa.

Previous to this time I had never attended a Unitarian church, and I had not met with more than one or two Unitarian ministers. I was drawn to that religious body almost solely as the result of my reading. I read all of Emerson's books which I could borrow, and the later ones I bought as they appeared. I am not certain that I read any other of Parker's volumes than the one I have mentioned, but that contained the most important of his utterances in his Boston pulpit which had then been published. I also became familiar with the religious teachings of Beecher, Bushnell, Swing, and Dudley. The trial of Swing for heresy, and his expulsion from the Presbyterian Church, greatly interested me, especially his formation of an independent church in Chicago, and his gathering a great congregation into one of the theatres. There I heard him on one or two Sundays, and I read his sermons with delight, not because I always enjoyed his theology, but because I found something bracing and virile in his intellectual vigor and his bold challenge to the old doctrines. Dudley was the leading Congregationalist preacher in Milwaukee, who became very liberal, and whose sermons were every Monday morning printed in full in the leading newspapers of that city. I came to know him afterwards somewhat intimately. At his breakfast table one morning he asked me, "Does Darwin accept the doctrine of the descent of man from the higher animals literally or only in an idealistic sense?" When Dudley was settled at Middletown, Conn., he had John Fiske as one of his congregation, which led Fiske, in 1883, to dedicate his Excursions of an Evolutionist to his former pastor. When I read that dedication, full of admiration and appreciation, I could but recall Dudley's question, and I could but query as to how far the evolutionist had outgrown the teachings of his idealist teacher and friend.

It is said that true love never does run smoothly, and my own experience confirms the correctness of that proverb. When I went to Rochester, in the autumn of 1870, to teach the public school, the only one in the village, I became acquainted with Lucy Nash, who two years later became my wife. She was then the teacher of music in the Rochester Academy, which was conducted under the auspices of the Baptist denomination. Her father was a physician in Mukwonago, and had a wide-reaching practice in Waukesha and adjoining counties. He had died some years previously, as had also his wife. The daughter had then found a home in the family of John F. Potter, who lived in the town of East Troy, where he owned a large farm. A lawyer, a judge, a member of the Wisconsin legislature, Potter was a member of Congress from 1857 to 1863. When he failed of re-election he was made the counsel-general of the United States to Canada, which position he held until 1866, with residence at Montreal. He is chiefly remembered in connection with the controversy he had, in 1860, with Roger A. Pryor of Virginia, who was a fiery secessionist, and made heated speeches in Congress. These were replied to by Potter in as fiery a manner. This resulted in a challenge to a duel on the part of Pryor, but when Potter named bowie knives as the weapons to be used, the seconds of Pryor refused to accept them, and the duel did not take place. This incident was widely discussed in the newspapers, and brought Potter into notoriety as an upholder of northern sentiment.

When Miss Nash and I became engaged the Potter family objected, with the result that their home was closed to her. The reason given for their action was that I was quite an objectionable person. Someone visiting in Rochester from Michigan reported that a young man in that state by the name of Cook had murdered his wife and disappeared, and this someone thought I might be the person. He attended church for the purpose of seeing me, and reported that I was actually the person, to the best of his belief, who had run away from Michigan. Mr. Potter accepted this report as true without further investigation, and used his influence to prevent my securing reception on the part of the Unitarians, to which body he belonged. Three or four years later I received a letter from the Rev. Sylvan S. Hunting, the manager of Unitarian affairs in the west, with an office in Chicago, stating that the worst reports he had ever heard concerning any young minister had come to him in regard to me. My good friend, Clark G. Howland, for many years minister of the Unitarian church in Kalamazoo, accompanied by a lawyer, at my request visited the neighborhood where I spent my boyhood, and was able to convince himself and Mr. Hunting, that there was no truth whatever in the statements made about me. I heard no more from my ministerial associates in regard to this idle report, though it travelled to New England after I had gone to live there, but without effect. From that day to this the Potter family has quite entirely ignored us, greatly to the sorrow of my wife.

I was married to Lucy Nash in the Universalist Church in Rochester, September 4, 1872. If it cannot be said of us, in the fashion of the novelists, that we lived together happily ever after, yet for more than forty years we have stood by each other through experiences not always pleasant or desirable, sharing loyally together our good and our evil fortune. She has been to me a most devoted wife, a woman I have always trusted and admired.

At the Meadville Theological School I found students of all grades of preparation, of all denominations, women as well as men, and of several nationalities, including Negroes. The teaching was defective in the extreme during my residence there, and I acquired little knowledge of any real value as the result of my studies.

In the autumn of 1871 I returned to the school, took two years' studies in one, and was ordained at a session of the Western Unitarian Conference held in Meadville, in June, 1872.

In October I made my way to Sheboygan, on the shore of Lake Michigan, north of Milwaukee; and there I remained until the following May. The small Unitarian congregation in that little city had become divided and discouraged, and the financial crisis which culminated in 1873 had made it difficult for its members to give a worthy support to the church. These causes were doubtless intensified by the fact that Oscar C. McCullough, the minister of the Congregationalist church, was very liberal and an attractive preacher. He had been a business man, and brought to his pulpit work a breadth of view and a practical method of interpreting religion which made him effective in the administration of his church. He might have been easily accepted as "a Channing Unitarian," but in some respects he was more pronounced than Channing in his progressive liberality as a preacher. Some of the Unitarians thought it better to give their support to him. The result was that McCullough and his liberal religion soon left Sheboygan, and the Unitarian church came to an end. The church building became the public library of the city.

In July, 1873, I began preaching at Sharon, in Walworth County, on the Chicago and Northwestern railroad, this village of 500 population being located on the state line between Wisconsin and Illinois. There I remained for two and one-half years, organized a Liberal Society, which had no continued existence after I left it. The congregation consisted of Universalists, Spiritualists, freethinkers, and many who were liberal without any denominational preference. During that period I preached in every direction about me, through two or three counties, and for nearly a year on alternate Sundays at the county seat, Elkhorn, where our meetings were held in the Courthouse. I procured a horse and carriage for this work, which gave me greater facility in reaching my scattered congregations. Inspired with the purpose of bringing the liberal religion to as many communities as possible, I worked in season and out of season for its extension. I organized at Geneva Lake, a beautiful body of water in the hills of southern Walworth county, seventy-five miles north of Chicago, summer meetings in behalf of this cause, which brought together great audiences for two or three days. The leading preachers in and about Chicago came to my aid, and these meetings were continued for several summers. They led to the organization of similar meetings in other parts of the state, to their transference to other regions, and finally to their adoption in New England, where they continue to thrive at Lake Winnepesaukee and the Isle of Shoals. Another of my adventures was the publication of a monthly journal, *The Liberal Worker,* for a year and a half, with a circulation of 800.

A growing conviction that this kind of work was not one for which I was fitted, and a desire to give more time to study, led me from Sharon to Grand Haven, Michigan, on the lake-shore opposite Milwaukee. I was welcomed there in the most kindly manner, owing to a friendly word on my behalf from Robert Collyer, then the widely-known preacher and lecturer of Chicago. The society in Grand Haven was a new one, composed of the most heterogeneous elements. A little nucleus of New England Unitarians and Universalists formed the basis of its membership; but there were also Spiritualists, freethinkers, infidels, free religionists, and those of no pronounced convictions of any kind. The miscellaneous character of our congregation, and the fact that the morals of all its members were not of the most excellent character, led to somewhat severe criticisms on the part of the members of the older churches. The freethinking did not in the least disturb me, and it was a most interesting experience to find that widely divergent minds could affiliate together on a basis designed to promote the common good. In this place, as well as in Sharon, our meetings were held in halls, and this gave a freedom to them which would not otherwise have been possible.

If there was very little of churchly form and observance about our gatherings, there was much of interest, a free discussion of all theological problems, and a kindly criticism of the minister, which was often helpful and suggestive. Did I believe in a personal God? was the Bible anything but a history of the Jews? how was it possible for me to believe that God could be changed by praying to him? were among the questions I was expected to answer. I had no opportunity, therefore, to settle down into a sectarian and dogmatic attitude of mind. The problems of theology were all the time freshly before me, and I had to give proof constantly of the faith that was in me. All this was deeply interesting, and kept me wide-awake to what the members of my congregation were thinking. Some results of my labor showed themselves, as when our membership was increased by 100 additions during a very active revival season in the other churches of the city. One of my most constant hearers was a woman who had been a member of a Baptist church until she married as her second husband another of my most constant hearers, a freethinker of the Thomas Paine type. In the absence of her husband from the city this woman invariably attended the Presbyterian church; but towards the end of my residence in Grand Haven she said to me:

> I was strongly prejudiced against your way of regarding religion when I came to this city, but it seemed to me best to attend church with my husband, and your kindly and liberal method of treating all religious subjects has won me to your way of thinking, for which I am now very thankful.

GEORGE WILLIS COOKE.

(*To be continued.*)

APPARITIONS

Who goes there, in the night,
Across the storm-swept plain?
We are the ghosts of a valiant war—
A million murdered men!

Who goes there, at the dawn,
Across the sun-swept plain?
We are the hosts of those who swear:
It shall not be again!

The Christian Century. —*Thomas Curtis Clark.*

Shakespeare and Birth Control

There are many persons to whom the poet-dramatist Shakespeare is and will forever remain a guiding star. His thought, his interpretation of people and events, contribute to the code of ethics sacred to countless men and women of our time. For these it will be interesting to examine what Shakespeare said on the subject of Birth Control.

But before entering further upon the theme let us pause a moment to admit that, since Birth Control is a moderately recent social philosophy—the name phrase itself having been formulated by Margaret Sanger no longer ago than 1912—the author of "Hamlet" and "Macbeth" could not humanly have forseen the doctrine in its present entirety; that should, of course, go without saying. We are concerned only to know what he thought about the problem for which Birth Control is the solution.

There are, as any one who consults the concordance may find for himself, almost innumerable references to children in his plays. The word is employed in scores of different meanings. Among these we discover plenty of evidence that while Shakespeare appreciated the beauty of parental, as well as filial, affection, he realized quite as thoroughly that there are two sides to the shield, occasions, it appears, when the oft-sung virtue is a missing quantity, when children are ill-born and ungraciously received, when for their own and the race's sake they had better not be born—harsh as the idea may seem at first sight.

We find, for example, that in the second scene of the third act of "King Richard III," Buckingham refers to Elizabeth, the Queen, as "a care-crazed mother of a many children." The phrase is magnificent; it has a world of meaning.

Again, in the third scene of the fifth act of "Coriolanus," Volumnia is made to speak of herself as a "poor hen, fond of no second brood" who "has cluck'd thee (Coriolanus) to the wars"—the more or less conventional attitude of Roman mothers. "Clucking" the surplus population to the wars has been a cruel and common performance, apparently, since the dawn of history; it explains, in part, Jengis Khan, Attila, Caesar, Napoleon and the war-makers of the 19th and 20th centuries.

Then, in the fifth scene of the third act of "As You Like It," Rosalind scornfully declares to Silvius, "'Tis such fools as you that make the world full of ill-favour'd children." The epithet might serve as a caption for the portraits of Rooseveltian families that one sees from time to time in the Sunday supplements.

Finally, in the third scene of the first act of "Othello," Brabantio, father of Desdemona, complains, "I had rather to adopt a child than get it," and "I am glad at soul I have no other child." There is a certain wisdom in the idea of adoption; why should not those who desire large families and have the ability to support and educate them take charge of some of the children already in the world, rather than add to the quantity out of pure egotism?

We have no space to discuss the troubles of King Lear; that unhappy monarch had three daughters—and gladly could have done with none but the devoted Cordelia. The royal father's frantic criticism of the others is a long classic of invective. The entire play may be accepted as a study of a too-large family swept with the all-too-common passion for place and pelf.

It is also interesting to note that Shakespeare's productions brim with only sons and only daughters. Of the former, the following examples will suffice: Hamlet, Romeo, Arthur, Mamillius and Cloten, all the sole issue of their parents. Of the latter: Juliet, Portia, Rosalind, Celia, Perdita, Cressida, Thaisa, Marina and Desdemona, each an only child. Ophelia was one of but two children, the other being, of course, her brother Laertes. Most sigificant of all his characters, however, from this point of view, is Miranda, the only child of Prospero, in "The Tempest," for the magician, as we know, was Shakespeare's own self and the great bard's mouthpiece for his final message to mankind.

Shakespeare was an eldest son; he had, it is true, three brothers and a sister, none of them in any respect notable. From the poet's marriage with Ann Hathaway three children resulted: a daughter, Susannah, born 1583; and a twin son and daughter, born 1585—Hamnet, who died 1596, and Judith, who lived to marry one Thomas Quiney in 1616. Susannah married in 1607, "one John Hall, a somewhat famous doctor of medicine"; they had one daughter.

All things considered, however slight the evidence may be, it is plain that Shakespeare, whose unexampled mind saw down the ages with the eye of an eagle, was far from unaware of the significance of the doctrine framed at last to meet the need of a planet too small to support more than a limited population. At any rate, he cannot successfully be quoted against Birth Control.

JAMES WALDO FAWCETT.

UNITY Dinner March 20, 1925

On Friday evening, March 20th, at the Downtown Club, the Chicago readers of UNITY greeted Editor John Haynes Holmes. Dinner was served at seven o'clock and the dining room was well filled.

Colonel Raymond Robins, toastmaster, commended the free and courageous policy of UNITY under the leadership, first, of Mr. Jones and now Mr. Holmes. Throughout the evening Colonel Robins enlivened the program with ready wit and inspiring words.

The first speaker was Rev. Clayton Morrison, editor of the *Christian Century*, a Chicago publication with an inter-denominational clientele of large proportions. Mr. Morrison spoke of UNITY as a "champion of minority opinion." He told of the visit of Jane Addams, Julia Lathrop, and Jenkin Lloyd Jones to a small town in Illinois where they spoke in behalf of some worthy cause. The attendance was not large but as the three marched onto the platform, Mr. Jones said in a stage whisper: "Jane—Julia—Jenk—champions of forlorn causes, forward march!"

Following Mr. Morrison, Curtis W. Reese, Chairman of the National Federation of Religious Liberals, spoke of the dinner in honor of Mr. Holmes as a demonstration of religious fellowship beyond denominational lines. He said he saw in attendance representatives of practically all the liberal religious movements, and that many, if not all, of the larger orthodox churches were "represented" by persons who had left

them in quest of richer and fuller experience and fellowship. Mr. Reese suggested that such diversity should make us tolerant and mutually sympathetic. He urged liberals to add to their faith: to "evolution" add "intelligent human control"; to "personal liberty" add "social co-operation"; to the "sacredness of individual conviction" add "a wholesome respect for objective facts."

The next speaker was Rabbi Louis L. Mann of Sinai Congregation, Chicago, who has rendered valuable service to UNITY. Rabbi Mann called on liberals to join hands in an effort to save the world from narrowness and bigotry and to work out the technique of social living in a complex world.

Colonel Robins then introduced Mr. Holmes. The audience rose to its feet and the applause was prolonged. Mr. Holmes was in his best mood. He thanked his associates for their compliments but insisted that he was not primarily an editor but a preacher. The occasion lent itself to personal matters. In fact, the other speakers had made it inevitable for Mr. Holmes to escape being personal. Hence, he told in a thrilling way of his intellectual and spiritual pilgrimage thus far.

Colonel Robins then introduced Mr. S. O. Levinson as the man who had given the world the idea of "the outlawry of war," which Colonel Robins said was the most creative idea in a thousand years. Mr. Levinson then introduced the following resolution which was unanimously adopted:

"WHEREAS, we have come together to do honor to John Haynes Holmes, the foremost liberal minister in the American pulpit, whose eloquence symbolizes the torch of liberty, whose genius has developed the modern concept of religious and community fellowship, whose passion for peace has braved the dangers of the battleship of state, and whose service for humanity grows with the ascending scale of years; be it

"Resolved, that it is altogether fitting that we consecrate this same hour with affectionate reverence to his great preceptor and exemplar, President Emeritus Charles William Eliot, whose 91st birthday has been happily chosen for this memorable occasion, and that we do for Doctor Eliot what he modestly failed to do for himself, add his great name to his own list of ten immortal educators of the past two centuries; and be it further

"Resolved, that the text of this resolution be telegraphed by the secretary to Community Church, New York City, and to Dr. Eliot at Cambridge, Mass."

THE STUDY TABLE

Odds and Ends

Mr. Bok's second autobiographical volume,* written in the "twice thirty" year of his age, is composed of various odds and ends which were apparently left over after the writing of his amazingly successful book, "The Americanization of Edward Bok." The contents include thirty-six brief chapters which the author describes as "some short and simple annals of the road." It is rather surprising that some of this material was not included in the original volume, as certain of these chapters are notably impressive. Others are casual and unimportant. All, however, have that strangely interesting quality which seems to be conveyed by everything that Mr. Bok writes. Mr. Bok is not a great writer, as he is not a great man. But he has managed to live as interestingly and perhaps as productively and beneficently as any man of his time, and everything that he writes has a fascination all its own.

Most of the chapters in this book are stories of personal experiences, encounters with famous men, professional achievements, etc. A few, however, may be described as essays in practical wisdom. And this wisdom, be it said, is sound and wholesome throughout. Nothing could be finer than Mr. Bok's attitude toward the late middle age of his career, as nothing could be more cheerful than his attitude toward old age. By virtue of a high degree of energy, self-control, moral understanding and humane feeling, he has found his way to the path of life and is walking serenely and happily thereon. What he has found he conveys to others with a pardonable touch of complacency here and there, but always to the great profit of those of his readers who are wise enough to learn.

It is hardly to be expected that this book can repeat the phenomenal triumph of the original autobiography. It is too scrappy and casual to win and hold any exceptional degree of attention. There are chapters in this book, however, that should be widely read and not forgotten. One such is "My Most Unusual Experience"—an impressive and beautiful story from real life. Another is the chapter on Woodrow Wilson entitled "The Man Who Saw the Sea," which is as important a contribution to the Wilsonian biographical material, especially the pages describing Mr. Bok's last interview with the President, as has been made by any man in our time. This volume also contains valuable material on Mr. Bok's Peace Award. The last page announces—"By the same author: to be published in 1954 'Thrice Thirty'." May Mr. Bok live to write this third volume of his Autobiography. J. H. H.

*"Twice Thirty," by Edward W. Bok, published by Charles S. Scribners Son's, New York, 1925.

New Books

One of the most satisfactory and suggestive books on public questions that has appeared since the great war is Isaiah Bowman's "The New World: Problems in Political Geography," which was duly reviewed in these columns. It considered the "new world" left by the war; it examined in detail each of the new nations—some new in fact, others new in boundaries, all new in relations and problems. It is in truth a new world in which we live today, and the problems of this time are vastly different from those of a few years ago. Dr. Bowman went the world around. In a series of thirty-four chapters, he dealt with all the nations one after another, indicating their resources, opportunities and aspirations, their problems and dangers. Our own country received only incidental treatment, through its relations to others. Now, in what he calls a "supplement" our author "with equal frankness turns the light of criticism upon ourselves."[1] He examines the situation of the United States. It makes a long chapter but one of extraordinary value, which every American may read with profit. He discusses: (a) the internal situation; (b) foreign relations in the Americas; (c) American interests in the Philippines and the Pacific; (d)

[1] "Supplement to the New World: Problems in Political Geography." Isaiah Bowman. Yonkers-on-Hudson: 1924. World Book Co. 8vo; pp. 112.

foreign relations imposed by civilization. We need not agree with every detail of his presentation—as indeed we do not—to admit the work to be exceptionally fair and balanced. At the end of his searching examination of the situation in the United States, our author gives thirty pages of "notes" in fine print, referring to the chapters in his original work and bringing together the more important occurrences, changes and problems which have arisen in the different countries from the date of his book to the present time. A study in geography, by the director of a great geographical society, the supplement, like the original work, is supplied with numerous maps which add greatly to the intelligent reading of the text.

In 1905, Dr. Barrows published his convenient and useful "History of the Philippines." It was intended as a text for schools and as a book for general reading. In 1913, he put out a small book, "A Decade of American Government," which continued his history to that year. The two books have now been combined into one handy volume, slight changes being made, and a new chapter, *Towards Independence,* added.[2] This brings the book up to 1924, and makes a continuous, brief, history of the islands from Magellan's discovery in 1521, to the present time, a period of just more than four hundred years. The author's personal experience in the Philippines covered about ten years. First superintendent of the Manila schools, then chief of the bureau of non-Christian tribes, finally director of education, he built a considerable part of his best years into constructive work for the islands and their people. Having reviewed both of the earlier works at their appearance, we are here most interested in the new chapter, *Towards Independence.* It is a fair presentation of the progress that has been made in the Islands by Filipinos and Government, since 1913. Unfortunately, the question of Philippine Independence has been made to some degree an issue in partisan politics. On the whole the Republican party favors permanent retention or long-continued holding of the Islands; the Democratic party is more or less actively urging speedy independence. By connection and affiliation Dr. Barrows has been related to Republican policies. Under the circumstances, he gives a remarkably fair presentation of Filipino ability and aspirations, and of Governor-general Harrison's administration. He emphasizes the fact that an especial effort for independence was making at the time he was writing and seems to think (much more than your reviewer does) that it may meet with success soon. He has a probably natural inclination to side with Governor-general Wood in his unfortunate differences with the Philippine legislature. He discusses at some length the tendency, so much disliked by Gen. Wood, of the government "to go into business." Of the three motives that give rise to this tendency, he states two but curiously overlooks the third, which is probably the strongest. The Philippine Government may feel driven "to go into business" because it really thinks that the best way to develop the natural resources, or because it desires opportunity for graft—these Dr. Barrows brings out plainly—or because it feels that it is the only way in which to save its resources from being monopolized by American capitalists and exploited chiefly for American advantage. There is much in this chapter that tempts to discussion, and some in which we disagree with our author, but it is a distinctly sympathetic presentation, which deserves thoughtful consideration. The book is an admirable one and deserves a wide reading. Whether we are to hold the Islands or to let them go, we ought to be interested in them and informed regarding them. This is one of the few good books to which we can go for information.

Hawaii is a great "interracial laboratory." As Palmer himself says:

> On the human side Hawaii is a fascinating interracial experiment station where, under the American flag, with white leadership and a missionary background, on the foundation of a brown-skinned Polynesian basic population, there is being built up a community combining representatives of the leading races of the Pacific area—Chinese, Japanese, Korean, Filipino and American, with a sprinkling of Porto Rican, Russian, German, Spanish, Portuguese and Norwegian by way of variety.

His book, "The Human Side of Hawaii,"[3] is made up of lectures given first at the Union Theological Seminary and later at several other institutions. The author is friendly and sees ground for hope. He begins with the historical and missionary background; then describes the period of reaction, turmoil and complication; then presents the present interracial, educational and industrial problems. Because it bulks large, both in fact and in American fears, he gives a special discussion of the Japanese Problem. Many interesting incidents, important and somewhat novel points of view, and a well developed argument are presented. Dr. Palmer has lived thirty years in California and six in Hawaii so that he approaches his subject well equipped. The book is amply illustrated with beautiful, instructive and often appealing pictures.

Herbert Thirkell White's "Burma" is a convenient and attractive little handbook.[4] It is a number in the series of "Provincial Geographies of India." Burma is still politically under the control of the Governor-general of India, although it may not long remain so. The author has had a long administrative record in the land of which he writes and no one is more fit to write of Burma and the Burmese. The book covers the field admirably, though briefly. It gives general information upon almost any phase about which one might desire to know. Intended particularly as a text-book for those who are preparing for Indian service, it is a convenient reference for ordinary readers.

Ezra Meeker is now ninety-four years old. Three years ago he told his story of ox-teaming over the Oregon Trail from Iowa to the Oregon Country, in a little book,[5] a number in the World Book Company's "Pioneer Life Series." The book has just been reprinted, brought up to 1924. The picturesqueness and romance of that pioneer time and that remarkable movement, are even yet barely appreciated. This old man's story, simply told and thrillingly interesting, gives a sharp picture of it. He was born in Elizabeth, New Jersey, but was taken as a small boy by his parents to Indiana, where he grew to manhood; marrying, with his young wife he moved to Iowa in 1850; when their first baby was only a month old, the young couple started for the Oregon Country in April, 1852. They reached Portland on October 1 of that year. They did not long remain there, but drifted up into the "Puget

[2] "History of the Philippines." David P. Barrows. Yonkers-on-Hudson: 1924. World Book Co. 16mo; pp. viii, 406.

[3] "The Human Side of Hawaii." Albert W. Palmer. Boston: 1925. The Pilgrim Press. 16mo; pp. xx, 144 (iv).

[4] "Burma." Herbert Thirkell White. Cambridge: 1923. The University Press. 16mo; pp. x, 226.

[5] "Ox-team Days on the Oregon Trail." Ezra Meeker (and Howard R. Driggs). Yonkers-on-Hudson: 1924. World Book Co. 16mo; pp. x, 225.

Sound Country," where what is now the State of Washington was being organized into a new Territory. Ezra Meeker has seen that new territory grow into a great state and has contributed to its development. His book tells all that, but it tells more. He has retraced the old trail, by ox-team, eastward and then west again. Leaving his home, Puyallup, Washington, on January 29, 1906, he drove through to New York City and Washington, D. C. He reached the capital city November 29, 1907, having been just twenty-two months on the journey. What marvelous changes and development had taken place since 1852. Wanderlust, and love of adventure, and the old pioneer spirit, united to make the eighty-year old man undertake this new journey, but his main purpose was to urge the erection of permanent monuments along that historic highway to remind the rising generation and those who follow of the pioneer days and of the hardships and sacrifices of those bold men and women who went out to gain and hold new outposts for civilization. In this effort he was notably successful and many monuments have been erected. His journey attracted much attention. At Washington, D. C., President Roosevelt received him and congratulated the ox-driver on his success. This interesting and well-told story is illustrated with many good pictures. But Ezra Meeker is still active. The story is not quite up to date. In the introduction we are told that the aged pioneer in 1921 tried an airplane flight from Seattle to Victoria, B. C., and back. It was a short journey, but how many men of ninety would have taken it? Ah, well! In 1924, after this new printing of his book was done, Ezra Meeker begged to make the flight from Seattle across the continent to Washington, D. C. He was granted permission to accompany a government flier and made the trip in safety. Is it not an interesting series of experiences? Those of 1852, 1907, 1924.

FREDERICK STARR.

CORRESPONDENCE

AN ANGLO-AMERICAN PACT

Editor of UNITY:

In your issue of March 2 you publish a letter from your Bulgarian correspondent, Mr. P. M. Matthéeff, regarding the unwillingness of governments to submit to arbitration or other peaceable settlement controversies that are held to involve a nation's honor or vital interests. Your correspondent was not aware that even one "responsible statesman" had gone so far as to consider the possibility of agreeing that such questions should be included in a general arbitration treaty. But Chief Justice Taft, when President, advocated an all-inclusive arbitration treaty with Great Britain. In a speech at Washington, in 1910, President Taft said: "Personally I do not see any more reason why matters of 'national honor' should not be referred to a court of arbitration than matters of property or matters of national proprietorship. I know that it is going further than most men are willing to go; but I do not see why questions of 'honor' may not be submitted to a tribunal, supposed to be composed of men of honor who understand questions of national honor, and then abide by their decision as well as any other questions of difference arising between nations."

By taking this advanced position President Taft became the foremost pacifist of the world. Let it be remembered to his lasting honor. His great Secretary of State, John Hay, negotiated a treaty with Britain which provided for the peaceable settlement of all disputes, those involving national honor and vital interests not excepted. But the Senate, true to form, would not consent!

Years have passed bringing with them the World War. Last September the Assembly of the League of Nations framed an agreement, the Protocol, binding the consenting nations to settle all their disputes with one another by peaceable means. It appears now that the Protocol may not be ratified. What an opportunity is therefore offered the United States and Great Britain to lead the world in the paths of peace by making such a treaty with each other as President Taft vainly sought!

Said *The New Republic* lately (Feb. 25): "Every intelligent American knows that we are not going to fight England." Even Mr. Roosevelt, strenuous advocate of military preparedness, said that we need not regard a war with England as among the possibilities that should be provided for. If the two great English-speaking peoples cannot heartily agree that whatever the contention between them they will never go to killing one another, then indeed we may well despair of peace! But they can make such an agreement and make it in mutual confidence.

UNITY is the earnest advocate of the outlawry of war. *The treaty herein proposed would be the outlawing of war as between Britain and the United States.* It could be effected at once because these two nations are ready for it. There is no need for them to wait for the codification of international law and the acceptance of the code by all the nations, which will take a century at least. Do it now! Such a treaty would set the pace. Other nations would do likewise. There would grow up a general system of such agreements. Is not this evidently the best method of outlawing war?

Brookline, Mass. HENRY W. PINKHAM.

INSTINCTS IN CHILDREN

Editor UNITY:

I was deeply interested in your report of the findings of Dr. John B. Watson in regard to the characters of children and in the reply of James Waldo Fawcett in the issue of UNITY of March 9, 1925.

I do not know in what sense Mr. Fawcett uses the term "instinct," but I should presume that he uses it in a loose and popular sense. It can scarcely be said in any scientific sense that a man has "an instinct for painting," or "an instinct for building." This is to broaden the term beyond all reason, it is to confuse instincts with faculties. William MacDougall (Social Psychology p. 23f.) states that the terms "instinct" and "instinctive" are used by the great majority of professed psychologists "only to denote certain innate specific tendencies of the mind that are common to all members of any one species, racial characters that have been slowly evolved in the process of adaptation of species to their environment and that can neither be eradicated from the mental constitution of which they are innate elements nor acquired by individuals in the course of their lifetime." MacDougall enumerates something like seventeen instincts under this head. The psychoanalytic school would reduce this number to some two or three: the reproductive and the self-preservative instincts.

Thus, the mating of animals, nest-building, etc., would come under the reproductive instinct and the gregariousness of wolves, sheep, and men, under the self-preservative.

Whereas, writers differ tremendously in their definition and enumeration of instincts, they all agree in opposing the instinctive to the acquired. It is therefore highly unscientific to say that a Christopher Wren has "an instinct for building," or a Millet "an instinct for painting," since neither of these gifts is "common to a species." It is safe to say, on the contrary, that in building, or painting, or the creation of music, the individual uses many instincts. The Freudian would probably say that painting grows out of the "reproductive instinct." MacDougall would say these are evidences of the working of the instincts of reproduction and construction.

It is true that the infant has certain inherited characters, but he would be poor indeed if you should strip him of all acquired characters and leave only his "instincts." He scarcely appears upon the scene before environment begins to mould him. William Ernest Hocking in his "Human Nature and Its Remaking" remarks that we can not only change human nature but that we are doing it all the time.

I believe with Mr. Fawcett that you must have a good foundation of heredity to produce a genius but I differ with him if he maintains that the child is born with an instinct for painting, or building, or any other profession. And even as to the heredity—there are plenty of geniuses who have risen from the scum of life and have triumphed in spite of a bad heredity. Genius is like lightning—it strikes where it will.

WALTER S. SWISHER.

THE FIELD

"The World is my country, to do good is my Religion"

WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM

News Letter from Geneva, February-March 1925

The Cologne Question.—We all know that the Allied Governments have refused to evacuate the Cologne area on the ground that the Disarmament clauses of the Peace Treaty, upon which the evacuation depends, have not been fulfilled. The February News Sheet of our British Section says: "That there have been breaches of the disarmament clauses is undoubted, and possibly some are of importance, but it must be remembered that some infringements of such detailed and complicated demands, open to wide variations in interpretation, were almost inevitable. . . The Allied Note is open to grave objection in that no allowance is made for the state of public opinion in Germany during the worst Ruhr occupation period, when the French and Belgians were unable to exercise any military control and the British found it morally impossible. It is extremely doubtful if a far stronger government than any Germany has had since 1918 would have been able to enforce these disarmament clauses in full in such exasperating circumstances. The Note does not on the whole disprove the fact that for all practical purposes Germany is disarmed. . .

"The German reply, which has not appeared in full in the Press, is remarkable for its moderate tone. Exact details of the alleged defaults are requested, and it is suggested that the partial and arbitrary opinions of the Allied Governments are not entirely competent to interpret the facts. It is further argued that . . . as Germany is in fact already as disarmed as to be no longer a military factor in Europe, all particular defaults become of secondary importance, and cannot therefore justify the imposition of the heaviest penalty laid down in the Treaty—prolonged occupation of German soil.

"Great stress is laid upon the fact . . . that under the Versailles Treaty five years from the date of ratification should mark the conclusion of a period of maximum severity in the treatment of Germany. On that date she did indeed regain complete control of her tariffs, but the most oppressive of the penalties, the occupation of the Rhineland, is not alleviated. In conclusion the Note maintains that points of dispute are bound to arise in the execution of a Treaty which is the product of force, not of negotiation —'an objective settlement of such points of dispute can only be attained by the methods of mutual understanding. . . The development of events during the past year, and particularly the course and outcome of the London Conference, have shown that such a policy is well within the bounds of the practically realisable.' . . . In the near future Great Britain and her Allies must decide whether the Treaty is to be so interpreted as to lead to intolerable conditions for Germany, with inevitable future war, or to such alleviations as will promote a lasting peace, whether they desire physical disarmament, enforced by means of penalties, or that spiritual disarmament, born not of force, but of co-operation and goodwill, which will alone ensure lasting security."

International Committee Against Scientific Warfare.—The Secretary of the Committee, Dr. Gertrud Woker, passing through Paris on her way to America, expressed her views on the subject before an audience of seriously interested people, many of them experts, presided over by Professor Charles Richet.

Professor Langevin presented a declaration, which pointed out the heavy responsibility of scientists if they allowed their work to be used for destructive purposes. He expects to have this signed by his colleagues and to rouse public opinion by its publication.

The articles by Dr. Gertrud Woker—that published by our League and the more scientific one published in German —have been quoted by Guglielmo Ferrero in his articles in the French "Illustration" and the "Illustrated London News," and in consequence requests for them are coming in daily.

Dr. Sahlbom's Swedish pamphlet on the same topic has been largely distributed, not only in Sweden, but in Norway as well.

Pacifism Among Young People in Germany.—(From a recent letter from Gertrud Baer.) "I cannot emphasize strongly enough that in Germany—as in France—young people are considering the problem of Peace and War from many very different standpoints. I want to give you some information about the very important work of the politically minded young pacifists organized in the World Youth League (Weltjugendliga), which has no direct connection with other pacifist organizations, but is in close co-operation with our League.

"Their methods of educating young people in the spirit of mutual understanding, co-operation and love, are:

"1. Exchange of correspondence with fellow-workers abroad;

"2. Exchange of periodicals;

"3. Distribution of information concerning general conditions and those of young people in other countries;

"4. Representation at conventions of young people in other countries.

"They are also trying to arrange for an exchange of children, young people, teachers and students between different countries.

"The sincerity of their will for peace was shown by the efforts they made to prevent a recrudescence of the warlike spirit during the occupation of the Ruhr. They frankly declared to a Minister of Home Affairs, who wished German youth to be prepared 'for every eventuality', that great masses of the youth of Germany are firmly determined never again to take up arms, and to work against all possible causes of such an eventuality.

"An open letter which they addressed to a Minister who had taken advantage of a memorial meeting in the Cathedral of Schleswig to call pacifists 'dreamers without any knowledge of the world,' resulted in the prohibition of speeches of a political character in the Cathedral.

"They have an extremely efficient press service, providing reliable information, news and publications for 70 papers all over the country.

"They have issued a series of 'Leaflets against War' in quantities ranging from 35 to a hundred thousand.

"They have co-operated with our section in:

"1. The organization of great mass meetings, e. g., in Berlin and Bremen;

"2. The publication of emergency leaflets at critical moments;

"3. The distribution of news received by one or the other of the two organizations;

"4. Lectures to each other's organizations;

"5. Support of one another's action by resolutions; e. g., in the question of obligatory civilian service."

To quote Gertrud Baer: *"We can work efficiently for the next generation only by co-operating with the next generation."*

Patriotism Is Not Enough

By JOHN HAYNES HOLMES

¶ The title is a direct quotation from Edith Cavell's last words, and the book is devoted to explaining what those last words really meant. "A citizen of America," says the author, "must in the end be a citizen of the world." Dr. Holmes attacks "stand-patism" and "normalcy," brands as "propaganda" the teaching of patriotism as it is now conducted in schools and colleges alike, and describes our common-school histories as being one-sided and provincial. He accompanies his destructive criticism with a constructive program of betterment. Withal, the book is written in a temperate, well-reasoned manner and shows profound learning.

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Forthcoming Conventions which are of special interest to our League:

July 20th to 27th, Edinburgh, Scotland. First Biennial Meeting of the *World Federation of Education Associations,* founded at San Francisco in 1923. The main points of the Agenda are Pre-School Education, Kindergarten Age, Elementary and Secondary Schools, Education of Character, Illiteracy, Adult Education, Teachers' Training, *World University, International Relations.* For further details, kindly apply to Mr. Geo. C. Pringle, Educational Institute, Edinburgh, Scotland.

August 1st to 14th, Heidelberg, Germany. Third International Conference of the *New Education Fellowship.* The welfare of every country depends upon the release of the creative energy in the child and that this "can only be obtained by putting aside all the international causes of disharmony which divide the present citizens. . . Membership-fee 35 shillings, for subscribers of the *New Era* 30 shillings. For details apply to the Organizing Secretary, I. A. Hawliczek, B. Sc., 11 Tavistock Square, London W. C. 1.

August 3rd to 7th, Geneva, Switzerland. *Seventeenth International Esperanto Congress,* accompanied by lectures in Esperanto at the University of Geneva on pedagogic, linguistic, juridical and technical topics. For information apply to the Bureau de l'Esperanto, 12 Boulevard du Theâtre, Geneva.

August 24th to 28th, Geneva, Switzerland. *First International Congress of Child Welfare.* The subjects for deliberation will be divided between three Sections:

I. *Medical Section.* Comparison between measures for reducing pre-natal and post-natal mortality of children; uniformity of statistics; proper feeding; heliotherapy; prevention of deformities.

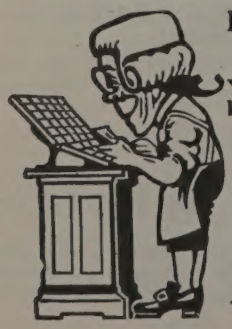
II. *Social and Administrative Section.* Welfare of the unmarried mother and her child; maintenance of destitute orphans; protection of children during the period between school and factory; position of alien children; children's aid during migration.

III. *Section for Education and Propaganda.* Education of public opinion; the most effective methods of raising money; *education of the child for peace;* education of international child welfare workers.

Membership-fee £1.—or $5.—or 25 Swiss Francs. (Reduction for countries where the exchange is low.)

For further details, please apply to the General Secretary, 4 Rue Masot, Geneva.

The Geneva Office hopes to be able to announce large delegations to these four Congresses, and will be glad if Sections will kindly send in the names of their expert representatives as quickly as possible.



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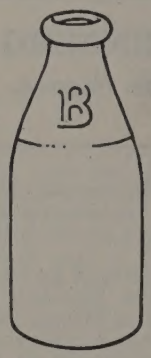

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